

M1586
Wednesday, May 14, 1969
San Francisco
Group III

Mr. Nyland: If you want to come to the front, you can sit on the floor. Instead of standing up, it might be easier. To be honest, I never expected this many people. I felt that with the trip—of course, we brought in quite a number, although not everybody is here as yet ... but, there are many people from here.

I first want to say a little bit about the trip. Of course, I'm glad we're here without too much trouble. A little bit, on the way, some difficulties; which, I think, we can always expect and you have to make adjustments when they come, but it's sometimes quite interesting that they are so concentrated at certain times. And, it is not anything that has to do, particularly, with the Group as we travelled across and stopped at different places. I think in a very general way it is a condition under which we at the present time live; and that also, of course, we know about it because we have contact with different people, and even those that we left at the Barn in Warwick, they also had trouble.

And, it's quite interesting to see how this particular trip has differed from the previous ones. I think in general we've had much more concentrated difficulties and concentrated efforts, and really for ... from the standpoint of what we call 'Work,' it has been excellent. I think it also has been very difficult. I think that many people found out a little bit more about themselves, and when we look at the Barn and what happens there, also some people found out what happened to them and how, when a certain control is removed how then many times certain foolish things happen which were not necessary at all. But nevertheless, they did happen. It brings up the whole question of what is the validity of Work in the life of people like we are—very ordinary kind of a group out of different walks of life and professions, and having an idea about one's own life, and perhaps a necessity of finding something that is more solid.

I hope that we will be able to continue in the same way; that now with this little bit of a resting place in the few days that we will be here, then of course continuing. Because, we never should be idle. A Man always should be busy. He never should allow himself to be lazy, or to be too much caught by ordinary circumstances so that he loses himself in such circumstances. A Man should always try to build within himself some solidarity, a foundation for his life, and he should utilize all the opportunities which are given to him or which happen to him, or to some extent which he can create for his own benefit.

Because, it's only *then* that life becomes worthwhile. And, I say he has to be 'active,' and I don't mean by that physically only. He has to be alert with his mind, he has to be open with his feelings. He has to learn every day. He has to find out, if he possibly can, something new every day; so that every day he even could start with an anticipation of something that is going to happen and that might, for that day, be useful to him. And opportunities on a trip, of course, are legion; so many different ways by which one can have contact with different people, and how often one can get into each other's hair and rub each other the wrong way, and how sometimes because of experiences with Mother Nature one is taken back a little bit and comes to the realization of the grandeur of the Earth, and at the same time how puny we are as little bits of human beings even trying to Wake Up.

I think this has to be quite well understood in general—that what are we honestly trying to do and what do you think, and what does one think that one wants and also what one could expect—and to what extent are the different forces of Nature larger than we are. And whatever is set up, not only of Nature but where Man has tried to build something—perhaps for commercial development, perhaps for other kind of economic conditions—but that Man has done something in this Nature and done something to the Earth, and it is all still a question to what extent Mother Nature will allow it.

And it is about that kind of a thing that I become every once in a while apprehensive—that we are doing a great deal, perhaps against the wishes of Mother Earth. We don't know it; because we live on the surface of the Earth and we really don't dare to find out what are the secrets of the interior of the Earth, or what is in the head and the heart of 'Mother' Nature—if she is a mother—and if Mother Nature has to take care of humanity, and how little we really do pay attention to it. Because we say we want to go from one place to the other, so of course may have to go through mountains; so we cut across it; we just dig it out; we just go ahead and

bulldozer our way through. What we disturb, we don't know. What precious things are being destroyed, what things Mother Nature perhaps took a long time to develop and where, without any question there are certain sections on the face of the Earth—and sometimes a little deeper than that—which have a very definite meaning for the maintenance of the Earth itself; and that we, in our so-called 'wisdom' and our desire for progress, simply try to do away with it until ... you might say as long as it is a little scratch on the skin of Mother Nature She 'doesn't mind' it, but when it gets a little deeper and starts to interfere with the all-over pattern of growth and the appearance of life on Earth, then perhaps Mankind also, as a whole, ought to become a little apprehensive.

We think we know; and the further we go and the more opportunities we have to see and to experience, the more we realize how little we really know. And when we finally come to a conclusion that we don't know very much and that our knowledge is quite infinitesimal, then we have a little bit of a kind of Conscience because, are we on the right road.

This kind of a comparison with what takes place on the Earth, is of course the same with ourselves because we, as a personality represent Mother Earth in a very small form, and that what is the body is the Earth for us; and we travel and we do all kind of things and expose ourselves to all kind of conditions, and sometimes our mind is able to guide a little bit, and sometimes it's quite haphazard and it puts our body and all the rest of the organs almost in jeopardy because we do not know how to handle it.

You see, if one understands how conditions are at the present time and how civilization has simply go ahead ... and without any question never asked Mother Nature if it was all right and if there was, at that time, perhaps no particular prayer that was sent up to God to ask Him if we could make a Hoover Dam—for instance, if it was justified from the standpoint of an overall knowledge, or that what belongs to a totality of the universe, or that really would require a certain concept—and maybe that we should have a little better council, and that maybe there is not anyone at the present time who could tell us that; not from the standpoint of economics or from the standpoint of commercialism that certain things ought to be done, but that we ought to do certain things in connection with the totality of life.

And this becomes very disturbing for a person, because he is unable, as he is by himself, to do anything about either protecting himself or even preventing what he thinks is wrong. And he may be quite correct that many things are wrong, but there is a current of the totality of Man as

he wishes, there is as he thinks ... dependent entirely on what he believes is right for him and when the accent of that rightness is not placed on his inner life but if it has to do only with the surface of himself—the satisfaction mostly to make it easier for his body, which is his Earth—that perhaps in that he forgets that something else also exists. The same way as an interior of Mother Earth with all kind of minerals, with all kind of gems, with all kind of conditions which, you might say, have been pushed up like mountains; and then they show to us that there is a grandeur of some kind which—because of forces much more superior than Man ever, perhaps—will develop, that certain things have been taking place and are now taking place, and are taking place in a much more concentrated and accelerated form.

It's very interesting to look at the difficulties a Man has at the present time, particularly when he wants to develop his inner life. Because he becomes much more sensitive to the conditions as they have been presented originally; and if one starts to be Awake a little bit more, one certainly would like every once in a while to have stayed asleep and not to be wakened up ... and not to be disturbed by certain thoughts or feelings so that he could go on and, then, hang out a little sign that says "Don't disturb me," it's the same thing as when one starts in ordinary life and one grows up in life; and that in the beginning one is filled with innocent questions and that one has, of course, an open attitude towards the rest of the world in which one happens to live and that one wishes to experience everything that is perhaps given and perhaps taken, but in any event that one is exposed to conditions which, in the beginning you don't understand at all but you take it because it happens. And you take it even more because someone helps you, or perhaps because there is a certain current that you don't know but you are exposed to and you feel then, perhaps at times, that certain things are taking place; but since you are in that kind of a current there is no way by which you can stop it, and then there is a period in which one becomes a little apprehensive. And one is disturbed, then, because what is taking place in one's innocence and in one's ignorance. And it is this changeover for a Man when he wishes to become mature, when he starts to grow up—and not necessarily physically, but that that really is beating on his door perhaps of his Conscience, and perhaps of that what he calls an 'insight' in his mind—that something has to take place, and then he has questions: "Why wasn't I educated in order to meet exactly those conditions which will present themselves to a Man who wants to become serious about his life."

For that reason these whole 'question gallery,' as it were, which come to a person who

remains honest, at least who tries to come to certain conclusions so that he can base activities on it, so that he will want to know in what direction he can go where it is safe, and not to hurt himself too much; and that perhaps with the experiences that he does discover that every once in a while there may be a wall against which he hits his head, that also with that he wants to find out what is it that I can now take and then digest and then base on that—whatever I have digested—as something that becomes a foundation in oneself, that I say, “Now I’m sure I can go ahead in that direction”; because it is safe now; because once and for all I know what I have experienced, and I also know that I have extracted from such experiences everything I could abstract from it, and that now all I have to do is to apply myself further in the direction which has been indicated.

These are the problems, of course, we talk about when we talk about so-called ‘Work’ on oneself, when we talk about the possibility of freedom, the possibility for Mankind really to understand himself, to know what is what. And, I would almost say that in order to shorten the time which is needed for the ‘transformation’ of a Man from his youth to becoming a Man—in order to shorten that—that one becomes interested not in the accomplishments of the outer world, but that one tries to solve the problems of the outer world by means of a development of one’s inner life; so that one does not attack them directly; so that one has something to go by which comes from one’s inner life and with which one then, returning to Earth, returning to the outer conditions, returning to ordinary life as we have to live it unconsciously and the contact with different people who remain unconscious, that then perhaps we have an advantage of really knowing what it is all about.

Work in that sense becomes a catalyzer in order to solve the problems of one’s ordinary life in the shorter ... and in the shortest possible way without neglecting what has to be done in the meantime. But it costs a great deal of suffering when one is condensing such efforts in a short time and a short space. That what is really needed is courage to face conditions as they are being presented, and not to go out of the way of different opportunities which are there and not to shirk responsibilities which already are there—and, of course, in addition to which one already has taken on new ones in one’s innocence many times. Because one does not know what are the consequences of certain activities, and to be warned about that doesn’t always help because one resents it, one wants to live one’s life oneself, and one wants to find out for oneself what it is really. Because you cannot take someone else’s word for it, and not even the example of a

person will be of help.

Because, apparently one has to grow through one's own experience in order to find one's own wisdom. Wisdom can never be given. Understanding never can be communicated.

Knowledge can be given, a certain guidance can be given, a certain indication of a certain path, perhaps a certain way perhaps in the form of some kind of a direction, or an exercise, or an indication what kind of medicine could be used; but, then it is always the question: You have to take it, you have to digest it, you have to know what to extract from it. And in that kind of an extracting from such conditions, you must never lose track of what you have in mind, what is your aim.

It becomes much more important if one realizes the conditions, at the present time, of Mother Earth and that what we now experience. Without going into the dire consequences that are being predicted all over the place—certain things that could be cataclysmic, or perhaps where many people will want to move from one place to the other because it is not safe to be here or there—it doesn't really make much difference. You see, all of us are marked. We live our life the way we have to live it. It is an unconscious state on Earth, and we are subject to the laws of Earth without knowing anything about them. We are forced to react to conditions as they are presented to us, and we are forced to react with that what we have been conditioned to be. This is a terrible thing: That one comes to that kind of a realization that a person has to do what he is doing, that he really cannot help himself and that from the standpoint of Mother Nature it doesn't make any difference, really, which unit is which unit. They are all units totally comprising Mankind, and if one dies then someone else continues to live.

If someone is doing work in a certain place fulfilling certain functions required of him by the conditions of Earth, then someone else does not have to do that ... but he has his own responsibility in fulfilling whatever is laid upon him, and then another person doesn't have to repeat what he is doing. The total activity of Mankind is always a total quantity of the possibilities of all forms of behavior to which Man ... of which Man is capable. And it may not be that a person can take care of all the manifestations of all Man, but the totality always remains the same. And it doesn't matter if I know fifty percent and someone else twenty-five and another ninety-nine. I live my life the way it is at a certain place in certain conditions in which I happen to be born and where I was brought up and the way I have been educated and the way I unconsciously am now behaving—and of course one says 'mechanically' performing certain

functions—and when I start to realize that that is really laid upon me by the laws of Earth, then I naturally will rebel.

And the rebellion is quite right, but what will I do about it when the totality of myself is represented by ninety percent of my physical body, when the difficulty is that I have not been educated enough to know. And surely, I have not been educated to have any feeling which could give me, surely at times, a certain knowledge, but many times it has been ... not even atrophied, because it was not even in existence before; and perhaps you can say it has been reduced, but also that presupposes that it was a little better—and to some extent that is true, because it was actually better when a person was young and he had then full command over a certain form of feeling which was then completely free for him.

But again, Man stepped in in some way or other, and what is it that really made Man so stupid. One can say that that is also one of the laws of Earth, and that is one of the reasons why Mother Nature is interested only in sheep. Because She doesn't want us as human beings to Wake Up. She doesn't want to disclose the secrets which are only Hers. She doesn't want to help us very much to develop our inner life. She gives us just a little bit; a little bit of feeling, sometimes a little aesthetic quality, sometimes perhaps even a wish for prayer and hoping, then, that we will be fooled enough to expect that God is there to hear it. And maybe He does and maybe He doesn't, but at the same time it's so small compared to the totality of my life during a day when I do nothing else but giving in to that what are my inclinations; and that even if I say I want to think—and think properly, and to try to consider what is right for me or wrong—I know very little, even, about the condition of my ordinary physical body to keep it in health. And many times whatever I do I know that I am spoiling it, and I don't know how to prevent it. When I say my body has a certain wish and I can go against it and the strength of such a wish is much too much for my mind, my mind has no chance whatsoever. And to go by my feelings, feelings which are so vague and I cannot even define them; and I am related, in a certain sense with my feelings, to my intuition, and my intuition is only workable in one or two little directions, and certainly not in all the directions that I have to face when I am an ordinary Man on Earth. We are so deficient we really don't know, we don't know anything about it. We just live ... and we happen to live, and we happen to react, and we happen to remain asleep.

The question of Work starts, really, at that point: The realization of that what we are, and that that what we are we cannot help. And that even if I say I want to 'accomplish' certain things

in life I think it's quite laudable to have that desire; but it is always life as I know it on Earth, *where* is the preparation for ourselves to be able to leave this life after death. Not even churches will give it to you. They will tell you to become a good Man. They will tell you that you have to love everybody, and you know you cannot do it. They will tell you "There is a Bible, why don't you read it"; and then you hope that you will understand it ... and perhaps the Bible is a controversial book about which so much has been written by different people that if you take the interpretations of one and the other they're quite contradictory. And so many different kinds of religions and you try to dig into them to try to find out what is the quintessence of a religion, *what* is, really, given as a conduct for one's life. What is it that I can use tomorrow morning. Or now, even at the present time how often am I deflected in the kind of thoughts and feelings I have, and when I'm in contact with a variety of people how often do I follow my conditioning; because I am already in a certain way affected by whatever I happen to see, and it starts to affect even my wish to have a life that is deeper than the surface.

These are very difficult questions. You must know it. Because, we're here simply to talk a little bit about that kind of seriousness. It is that reason, I would almost say, that Gurdjieff existed: To tell a little bit more about it; and not just to state facts as they are, and terrible as they are, and to fulminate against the conditions which have been produced by civilization, or by industrial developments, or by the wish for commercialism or by the admiration of money; or that there is too much pride in a Man, or that there is too much selfishness, or that there is no feeling, or that there is no caring. All of that we know. We are not such fools, and we know that many things are definitely quite right and some things—and unfortunately many more—which are definitely wrong. But we continue. We don't object to TV anymore; we just sit and soak it up; so that even when you go to a motel the assumption is so, that of course you will spend the rest of the evening by looking at TV, so immediately when they open the door and give you the key they start explaining that the TV is working with this knob and don't, for heaven's sake, touch the other because you might get the wrong channel.

That is the assumption. That is the way one is supposed to be. This is the way we buy stuff in a supermarket; not knowing anything at all than what perhaps has been advertised, and for that reason, of course, it must be this-and-that. You buy a car on the market and it's supposed to be new, and you run on it for ten thousand miles, or even two or three miles, and you find out what the value is. And, can you fix it? And then you give it to someone in a garage

... and perhaps you have heard of the Highway Robbery as a book that was published; so they try to sell you something because you're innocent, you're ignorant of such things, you don't even know what to do and so, many times you must accept it. You go to school and you find out that the teacher tells you this-and-that; and it is his personal opinion and it is certainly not mature enough for you to go by, but you still believe, and you are still so marvelously open, and you believe things in life because they have been printed, and you have no judgement for yourself because no one has ever given you any kind of a measure to measure such things by and to say, "This is right, and this is wrong," and "This I wish and this I don't." And even if you are a little bit more vocal and perhaps have the right of your opinion and even the strength to stand up for it, you will be immediately criticized by your fellow Man because you're not one of them, and if they can they will stop you for whatever you think you ought to say, and if they possibly can squeeze you out, they will do this.

Of course, we know these things. It's not a question that one talks all the time about that what we already know, but we keep on repeating and try every once in a while to light the same subject up from different sides; and that we call simply 'personal interpretation' of the conditions as they are and perhaps the anticipation of events as they might happen, and when they don't happen then there is another excuse why they didn't happen that way, because we didn't have as yet enough knowledge, et cetera, et cetera.

What is needed for a Man is something within himself with which he can start to judge. That becomes his principle. That is really the first requirement for the acquisition of a character for a Man. And, how will he get it. By the continuation of the accumulation of more facts and data, both in his mind and in his feeling center? Or, is it possible for him just to keep on working like a chicken without a head, without knowing anything but just taking care of things and to earn a little money so that he can spend it; so that he can live a little bit longer; so that with that he hopes he remains healthy and then can continue to work a little bit more, in the labor market taking whatever has been given and whatever competition will allow him with? What a Man needs is a key to himself so that, in the midst of all that kind of activity and in the midst of all his own manifestations, he won't lose track of what he really is. And this is really the fight: That Man has to find out in ordinary life, "What am I, really"; not just what I appear to be or sometimes what other people believe me to be, or sometimes what I think I would like to be and if I keep on repeating it enough that then I finally will start to know, or believe for myself that I

actually am that what I happen to think and what I like to think about myself.

So, there are two things necessary: First is to know what is the key in order to open the door to that kind of a knowledge which for me becomes absolute; and the second is that I will become able to place all the different activities that I have become engaged in in the proper light where they belong. And then I say there are two different rules that I must apply: What is needed for Earth—what is needed for a Man in order to live here and what can he do with whatever is material for himself, and what can he do on Earth as well as he can at the present time—and simply that condition on Earth I simply call ‘unconscious wisdom’; and the other is the development of something that he doesn’t know very much about, but that he would really want to find out in order to let that develop, and in development that it might give him a certain solidity so that then as a guide it can be used for the further development and evolution of himself and then will know his particular place on Earth.

When I want to solve the problems of outer life, I cannot solve them in a direct way. Because I have no power whatsoever for that. At most I can withdraw and not have anything to do with them; and then I can criticize them for all I’m worth, but it doesn’t help at all. Rebellion against the conditions as they are, is no good whatsoever. Because I don’t know what to do in its place, and that what I want to say, then, to such people who apparently may be the cause and maybe they are not and maybe they are acting out their own mechanical life form, that then of course I have no voice.

Because, who am I to tell such people that they are wrong. For myself, it’s a different question. I have, for myself, my own world. I am responsible for it. I can do with it within certain ways and within certain means, and within a certain frame work I can do certain things with myself. I can continue to fill my mind with all kind of knowledge. I can develop artistically. I can develop in a religious sense. I can continue to philosophize and waste an awful lot of time trying to find out what is the value of things. I can also become engaged in science, and see if there is anything beyond science that I could uncover.

But, you see, all of these kind of things still belong to ordinary life; and they are useful for ordinary life and I don’t want to neglect them because I happen to be a Man on Earth, and that I can never forget ... if there is something within me and it is my own life—that is, that what I experience as a feeling while I also know at moments when there is a certain insight in my mind—when there is a certain desire for something not of this world necessarily, for the wish

that something could enter into me, and I say it could be like ‘Heaven’ for me if I then could live there; if it were possible for me to live in that without being bound by it, and that at times when I feel that it is possible and that I would be able ... that I would be able not to lose myself in the outer world, that then I wish to go in to that, and then perhaps indirectly I can tell them what is wrong, and directly I can tell them how to meet conditions.

The development of Man starts at that point where he practically has given up his understanding of the world as it is; when he has run up against the difficulties, that he sees the problems of his life and he knows he cannot solve them. When he’s really looking around for something that he feels ought to be possible for him. Because after all, he was born here, why shouldn’t it be possible for him to become perfect. Would it be a parody on his life if that what he sometimes thinks and he hopes for, that it could not be realized. Why should he even think about the possibility of a perfect ‘something,’ or that what would give him an understanding in his life when he is allowed to think—and Mother Nature cannot prevent him from thinking—that he wishes, and that when this wish comes that it could be realized within himself.

That what is the realization of that what he is, is what he is as his emotional state. That what he wishes to become actually, is a vision he can have in his mind of seeing himself as a Man grown up sufficiently to be able to walk on Earth, and not to be bothered by the conditions of Earth as they are—at least not bothered to the extent that he gives up.

Gurdjieff tells about what to do about such cases when one is ready to give up, when one has tried honestly and quite sincerely—and, of course, in an unconscious way—and hoped during such a time that it might be possible to have experiences of a different kind, that then Man would be able, in that kind of a state, to understand what is really required to maintain that kind of a state. And he calls that ‘Work on oneself,’ this ‘Work’ meaning the possibility of evolving of that what is a growth; and not to be dependent on ordinary life on Earth, so that even after that, such continuation of such development could continue.

You see, it is necessary to place Man, now, not only on this Earth and he has a right ... his birthright is, that his life is universal. Because a Man must assume that life is not only on this Earth. And if one sees that there is a possibility of that eternity in life existing as is and not dying, that life continues and the realization that that what is the form in which life has been poured is only the form which dies, *then* it is a question how can I ... at the present time understanding the form in which this life has been poured, how can I free it from the form as it is

now. And when I describe this form, it is of course the way I am in my body and the way I manifest, and the way I think and the way I feel; and when I come to the conclusion that there are certain things still to be done, there is, in the first place, control, knowledge of what to say and not to say; ambitions at the right time; the wish for application of this kind of Work in such conditions that I know there may be a good result, and not to do it when it is not right; the conservation of energy of my body, the de-tensing of certain muscles when it is absolutely unnecessary to spend energy in a certain way when there is, of course, no use for it, when a little less ... —and sometimes a great deal more, so that there is practically nothing of such energy—is already sufficient for ordinary movements.

And many times my mind will start to work and function and just talk-and-talk its head off ... and perhaps it's a good thing when it talks its head off, because a Man without a head sometimes is much better than with one. It's a question of my feeling, because really that is not controllable ... but because it is not controllable it has freedom. And I have to learn how to develop my feeling; and by deepening it and by placing the accents not on myself alone, but on that what is the totality of Mankind as a whole; and loving that what is life in Man, and realizing that that kind of a life can be ... can be loved wherever it happens to be in the universe. And that then I start to feel for that what is outside of me and I see it with my eyes and I admire it and I respect it; and perhaps I have regarding Mother Nature even such feelings that it is there—the beautiful mountains and the snow and the outline against the blue sky—and I sit then in contemplation. I feel that I am of course very small, and perhaps I even feel that it is too far away; that although I can respect it, I really ... I cannot love it.

This what I need for myself is something I ought to love within myself; and believing then that it has a value, I will try to educate it, or at least I will try to create conditions in which it can grow. How can I make my feelings grow. Of course by deepening them, but also when it is a feeling and it has to do with my own welfare, it is in the end not satisfying ... and when I know that when I say I 'love' someone I really want to create for the other person such conditions so that it is right for them, and that in that sense—naturally, loving a person—I'm willing to give and give, even if I give foolishly and even if that kind of a giving is not acceptable.

What one needs is to be like a Sun shining, and never mind who sits in the Sun. When it is a form of one's life that it has to flow over; then simply it is there, and all that is needed is to keep on supporting it. How will emotions be supported, this is the problem for Man. Because if

he gives of his own and does not replenish it, it runs dry. Even the best of intentions with his emotions the way they are, they are contained in a Man in a limited quantity and after some time—shorter or longer—it is dried out, there is nothing more to give and that is the end, then, of his giving period. And then he tries to turn in himself and elects then to wish to have more and more experience which might give him more and more feeling, but the feeling is not accentuated rightly; that is, that what becomes an emotional quality for a Man is not his own satisfaction for his own sake even to help someone else; it is not even selfishness or altruism; it is something of belonging to that what is the totality of all life in which, then, the accent is placed quite differently in Man. Because then his emotions are accentuated by the wish of devotion towards a higher aim than he is, of course, himself, and also a higher aim than one can see on Earth.

One has to love something that comes from Heaven. One has to see if, within one, that kind of a form of Heaven as a religious feeling. First, as a religious realization of that I call it the ‘totality of life’ instead of saying ‘His Endlessness’ or ‘God’ or ‘Absolute’; whatever it may be, that a Man wants to define it as that there is something quite definitely in him that then at such a time when he ... almost I would say because of his wish to give, he has to remain open to receive. Then Man finds that there is a link between Earth and the outside of Earth and the rest of the universe. Then there is Man who sees that he is not alone, even if on Earth there are many like him. He realizes that that what is needed for Man in order to remain filled and to be able and to continue to give—and to give his heart away, almost—that there is a replenishment of some kind. And sometimes he can pray for that, and sometimes he can wait in silence, and sometimes he can contemplate of that what ought to come when he is open.

And, how will he open himself. Because, this is always the problem: I always want to let something enter in accordance with what I think it ought to be, or also that that form in which I hope it will come to me is something that I can recognize; and I simply say if it is God I wish to come inside, then of course He has to be the way I imagine him to be—like a Man; like a person, perhaps even, who looks as if he is holy and sacred—in any event, I let enter something that is still a form. The difficulty in prayer is that I have to let enter something that is Infinite. And this is a great difficulty. Because I am limited myself, and when I say ‘Infinity’ what is, in my life, Infinity that I call an experience. In the first place, that what is far away, and then when it is far away would look at me and consider me as if nothing. That is what I mean by the ‘coldness’ which is represented by the magnitude and beauty of mountains at a distance. They don’t know

that I exist, and when they ... if they could become cognizant of me, it would mean that I am just a little ordinary kind of a unit on Earth. And at the same time, I have respect for it; and I can call that a certain form of ‘cold’ love, which of course means that I have to have respect for that, and that when this happens to me I experience something that I cannot explain because that part I do not know and it is out of the world ... out of my world. In the second place, that kind of a looking at me, which is a certain form of coldness, I cannot reconcile with that what I wish for myself to be completely warm.

And I wish then that that what is outside—and I call God, now, as ‘His Endlessness’ because the distance away represents for me endlessness, the further away I would almost say the ‘more endless’—the question then: How can I in my life understand this kind of a problem, when I need my dimensions in order to determine where I am and what I am. And that what I use for that kind of a purpose, I simply say, depends on the Sun and the rotation of the Earth around the Sun in a certain time-length, and I’m brought up with the ideas of seasons and winter and summer and as certain things repeat themselves year after year, and then I say I have now a ‘measure,’ and that measure for me becomes a time for myself. And this time, when I become identified with it flows through me and represents for me what I call ‘time elements’ which I digest, into which all the different activities of the world are connected. And then I introduce the term ‘timelessness’ as eternity, and I’m really stuck. Because I have no means in my ordinary mind even to conceive of that kind of a concept, and still I know that if I wish to be free from time as a dimension—partly in space and partly in the time length, and a realization of whatever time may mean for me and to what extent I am identified with it, and of course then bound by it—when I wish freedom I wish freedom from space and time. And how can I, now. When I say space I’m free because of such distance, how will I be free from time.

Time, for me when it becomes an experience which is different from my ordinary time experience, is, of course a time which has no dimension at all. When it is timeless, it must mean that. When it is something that happens at a certain moment of time and it is not measured anymore by the Sun, it is measured by something in me that is the form of life which is alive in me and which realizes, then, that something takes place in me as an experience. And it is *that* experience: When I know that time has *stopped*, then I know there was a moment of a realization of Objectivity.

You see, why do we wish freedom—and, from what. Not to be bound. Not to remain

bound. Not to be where we are now in this form, but to be able to have freedom from the form and still continue to live. And that the problem on Earth is how to introduce this distance as representing an Observation from an Objective standpoint, and this realization of a moment *when* things take place ... and that what is taking place is registered at that instant; if these two problems could be solved, Man would have introduced into his life something entirely different from his ordinary subjectivity. We simply say that is the ‘Objective’ possibility for a Man: To have, at a moment, a non-partiality—a non-identification—and at a moment a realization of one’s existence. When one says this, what has to receive such impressions has to belong to a different scale of ... or a level of Being; and one says simply it’s ‘God’ or it is ‘I’, it is something still in existence within my neighborhood but which has the ability to look at me as if far away; so that that what is the manifestation of myself—all the manifestations put together, all the different functions of my body, my brain and my ordinary feeling—simply is, then, as if it is only a little point.

This is meant when ‘I’ can accept me *as I am*. It’s important to see this. Because in that acceptance of what I am without any wish for any change whatsoever, I introduce a concept which is unknown to me; and I say this ‘I’, I wish it to have that unknown concept so that if it could function as if it actually was there—that is, existing with that kind of a concept realized—it could be of benefit to me because then it will be ... will give me ultimately the possibility of finding out what is the truth.

What I add to it simply is, that I wish this truth not to be based on anything that I remember. I want to cut off my memory. I don’t want any interference of so-called ‘placing’ that what I experience in a certain way that I already recognize it. Because I know that’s my danger: That as soon I try, even, to be Objective, that my ordinary mind will immediately start; also that what it observes in an ordinary way and that what goes in my memory, is linked up with that what already has taken place and has become a fact of my memory. And in that I am really fooled; because it sets up a little train of thought so that I can recognize, I can classify, I can actually say “It is like this and like that,” and with that I have all kind of other associations which at that time will prevent me from continuing to see the truth.

I can start at a moment, and then lose it right away simply because this ‘I’ is not as yet sufficiently strong to maintain itself in ordinary life. The problem of Man is not easy. It is not something that will come to him simply because he wishes. A Man always has to work for his

living, either on Earth or on his way away from Earth. He has to remember that all the time the difficulties will remain with him. He must know that he is not going to be freed from difficulties at all. He will have to find out that the difficulties that are inherent in him are probably the ones that have to be solved first; so that he, then, can honestly say I am free from that what I was simply because "I Am *now*."

And it is this "Am"ness-now that really becomes, you might call it a slogan, or a certain form of symbolism; so that when a Man says "I" he means this, what is possible for him, is a link with the totality of the universe, or perhaps God, or perhaps *his* God, or perhaps even that what is a little bit away from Earth. I do not know how deep one's emotion can go when I say "I"; but it is something that is linked up with affairs outside of this world, and when he says "Am" he means himself, that what he is on Earth. His "Am"ness is his existence as a human body with all the attributes of that body, all the gifts and talents, all the thoughts and feelings, everything that belongs to him—so-called 'belongs' to him—or at least with which he can manipulate and for which he could become responsible; and this "Am"ness—the realization of that what I am on Earth—"I" accepts in saying "I Am."

One says also—differently—"I" exist so there is an "Am"ness on the level of "I", and it is this distinction between the different levels that will give a Man hope. Because being on the level of his ordinary "Am"ness on Earth he wishes to reach the "Am"ness of "I"; and he wishes to reach out, and that what is needed for Man is to understand that the totality of his wish has to be expressed by the way he is; and also that all his functions of his mind will be directed towards that so that, almost at such a time if a Man could become a replica of a entity, that then in the image of himself is that what he conceives God to be as a totality of all things existing and he says God then is 'Omnipresent,' he hopes that his "I" can be Omnipresent to him. It is that presence of an 'I' to Man which will save him; because knowing that, that what is his personality will submit to the superior surrounding and will then know ... will know within itself that what exists as if outside and what is, after some time, interpenetrating; because that is Omnipresence within, without, everywhere and always as eternity.

Again, you see, the religious aspect, the wish to be united with God; that what one is within oneself and the realization of what Man ought to become, this wish that he wants to grow into a further understanding of his inner life; that he then links up, with that, the possibility of the continuation of his life not only on this Earth—although when he Works he will understand his

life on Earth indirectly—again, from the standpoint of that what has become through an Objective faculty, the actuality of an Objective something existing as his ‘I’ and his ‘I’ being present to himself, it is then as if the relationship between Man and God starts to exist.

It is then as if Man need not constantly tell how wrong the conditions are on Earth. Whatever it is that is caused ... causing such conditions and to whatever extent he is still is able to put a little salve on the wound when it happens to be in the neighborhood and in those people who he cares for—maybe to help them a little bit—the fundamental issue is: How can I present certain things to someone so that they, in turn, can grow up for themselves. No one wishes anything to be given and then accepting it without saying anything about it. They will want to accept it—it’s quite right—but they also want to utilize it for their own good, and then in that they will show how they can then return such material to the original giver.

No one is happy by just keep on receiving gifts. Something has to start. It starts to churn a little bit in his mind first, and then it will go down to his heart; and it upsets it and it is then in a certain tumult ... or at least this tumultuous condition is not satisfactory because he doesn’t know which way to go. Because he knows something ought to be done; and then again his mind starting to function as a result of Work as a real Consciousness—as something that knows, that knows the road and knows what to do, and knows that it is in the application and knows that it is in the activity of the body that this kind of equilibrium can be reached—and that then because of these two, mind and body related in activity in that what is being Observed and in that what is given as facts of existence, will then help to give a Man, at the proper time when he needs it, the valuation of such facts, and that will help him to develop his Conscience.

This belongs to Man. Because his Conscience will be his guide. His Conscience will tell him the truth; that what is right or wrong; that what he must do in loving others; that what he must do in fulfilling and measuring up to a responsibility so that whatever may have given to him—his ordinary life, or his father or mother, or the conditions, or whatever it is that his body tells him to do—so that he knows once and for all that he cannot get rid of that, he must solve it. But he has to solve it with his Conscience so that he won’t make a mistake and afterwards, perhaps, has to return from a detour.

What Man needs is an aim, and an aim based on what he says “This is going to be as permanent as I can make it.” For that he needs a foundation within himself. That will be the seat for his inner life. That will grow up out of his inner life, will be kind of a building like a Soul

ought to be: Free from Earth, but containing the quality of material belonging to God.

A Man has to build. A Man has to remain active. I said some time ago, he cannot be lazy. He should be working either in the ordinary Vineyard of the Lord tilling the soil; or maybe he should be planting, and maybe he should tend to that what are the tender shoots of a plant, maybe growing a tree, maybe flowers, maybe hoping for fruit, maybe in his life that certain things can be accomplished which can be permanent, which then can remain not only as a memory but that what is the actuality of a person's atmosphere being created during his lifetime; and then leaving an imprint on those who are sensitive enough, so that even afterwards when a Man has died and remains as a spirit and continues his life in fulfilling the necessities of his own karma, that then at such a time he can return to Earth, to a place where he came from, which place was made by him. And then he will not only be at home but can, because of that, remain an inspirational force helping others to help themselves to learn to know what they are; and to give them hope and not to falter and not to let things simply go and slip by, but to remain, as I say, 'active' with a wish to develop their life, to develop what is now imprisoned, to develop what is the reality of each Man—that is, to set it free, to recognize it, that Man as a child of God has a birthright to be a child, and, as a child he has a right to grow up, and as he wishes to grow up he has a right to be taught.

He has a right for that kind of a knowledge. He's entitled to it. Because God would not place him on this Earth unless it were possible; even on this Earth with all the difficulties that are involved in happening ... happen to be in existence on this Earth, that Man still has, in the midst of all of that, the chance to see that what is beyond all such activity. When a Man starts to grow in that direction his world becomes Infinity and he is unlimited, and he is not bound, and he is non-dimensional, and finally if Man persists as Man he will in that process become God, and that what he is as Man will simply remain a memory and God will be the totality of all things, All-Loving Father knowing that what is right, even for Mankind as a whole.

We will talk a little more tomorrow to some of the people here. Friday we'll have a little bit of music somewhere. Saturday, for those who are here as a Group it will be Land. Sunday also, and we stay overnight. Sunday night some of us—whoever wishes—can come to Seattle. I would like to know who can and who wants to. We'll be back later in the week, spending time on the road to Seattle ... around there in Seattle. A few meetings there, a few talks; some activity Friday of that week, and the Saturday returning here, again, to the Land. Sunday again at the

Land, Sunday night coming back here. The subsequent week I'll be here—San Francisco. A few things. Regularly ... we will make a program. As I say, some music, Movements—really Movements—trying to work things out together. Palo Alto, Berkeley—whatever we have to do, there may be some things that ought to be done that week.

After that—our way down to Los Angeles and then back again—also that we will plan, and all the people who are here, or all the different little things have been taken care of ... or whatever it is that perhaps you might have as suggestions. I have a few things to do myself here. Of course, I cannot help it. Leave me alone in the morning. Don't bother me too much, unless it is necessary. The afternoon—surely I'll be free, you can come, we can talk. I don't come here so often, maybe you want to talk. I don't know what you want to talk about, but if you do, it has to be Work. It has to be seriousness about Work in your life; not just about life; what attempts you make; how to look at that what you experience, if you possibly can from the standpoint of Objectivity; what it is that you hope for that this kind of Work as a method could present and help you with, and perhaps help you solve some of such problems.

Try to concentrate in the next couple of weeks on this little period that I am here. I'm here for you. You know that, and you must use it as much as you can. At the same time there is no bondage at all, you are free also to spend your time—this to the people from New York—the way you feel right. Also, you may have to earn some money, maybe there are difficulties that you have to straighten out among yourselves or with family that may be living here. Use your Conscience. Start in the morning with a little quiet moment. What will this day bring. What do I wish this day to give to me. What can I be regarding this day today. What will God do to help me, to make me realize that this day has to be lived by me, and that during this day there are many opportunities and that perhaps He can bless you; that you will know what to do in ordinary life without any fuss or feathers; just simple, ordinary human being and if you can, every once in a while remembering, remembering in some way to remind yourself to remember yourself, to remind yourself at times to know that the reason why you now wish to live is to develop your inner life so as to help you become more master of what your outer life should be, and that gradually the accent of your life could be placed on your Soul.

I hope we can have a good couple of weeks. I hope it will be worthwhile enough. I hope you can honestly make attempts, be serious, and above all that you can be honest—I would say that you are more honest than you have been. That, I think, would help you.

So, goodnight everybody.

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